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from this inventory it clearly appears that, before Tilly could accomplish this, William of Brandenburg took them, and, as it is supposed, used this money to pay his soldiers.—A. J. RAMAKER.

L'Église catholique et les Protestants; par Georges Romain (Paris: Bloud & Barral, 1897; pp. 64; fr. 0.60), is a booklet of Roman Catholic controversy. As it forms one of a series called "Science and Religion," we were greatly disappointed to find in it that abuse of Protestantism which ought to belong to a past age. Never have we seen in a work of the kind more bad faith or greater ignorance. Were such books widely distributed in France, we might expect to find shortly, by the side of the anti-Semitic agitation, an anti-Protestant one.—One turns with a sense of relief and satisfaction to another booklet of the same series, *Faut-il une religion?* par Abbé Guyot (Paris: Bloud & Barral, 1897; pp. 64; fr. 0.60). This is the work of a candid mind. In a popular way he has studied the nature of religion, and its necessity for man, for society, for the state, and has shown the impossibility of the normal life of all without it. He goes even so far as to advocate a state religion. As this work is intended for popular apologetics, one does not feel inclined to raise the objections which would be imperative were it of a more pretentious character. It is a good sample of the more popular works produced by earnest contemporary French Catholic clergymen.—*L'Évangile et le temps présent*. Par Abbé Élie Perrin. (Paris: Victor Rétaux, 1898; pp. xii + 364; fr. 3.50.) This volume contains fifty-two addresses. Although they are furnished with texts, it is impossible to give them the name of sermons. They are intended by Abbé Perrin to be models of Sunday pulpit ministrations, and they have for their title "The Gospel and the Present Times," but they are practically religious talks touching upon all the questions which affect the Catholics of France. By the side of mystical effusions there are discussions concerning schools, military service, workingmen, politics, and international difficulties. The greatest independence in the criticism of Roman Catholic practices is manifested, yet the pope is almost deified. From the beginning to the end one finds the glorification of the church, and the idealization of her life. Those who have read many of the later Roman Catholic sermons, poor colorless imitations of the sermons of the classic preachers, will not only feel refreshed in reading these interesting addresses, but will learn more of the spirit of the new French Catholicism than from any book known to us. If the word "gospel" is read "Catholicism," the character of the book will appear.—J. C. BRACQ.